

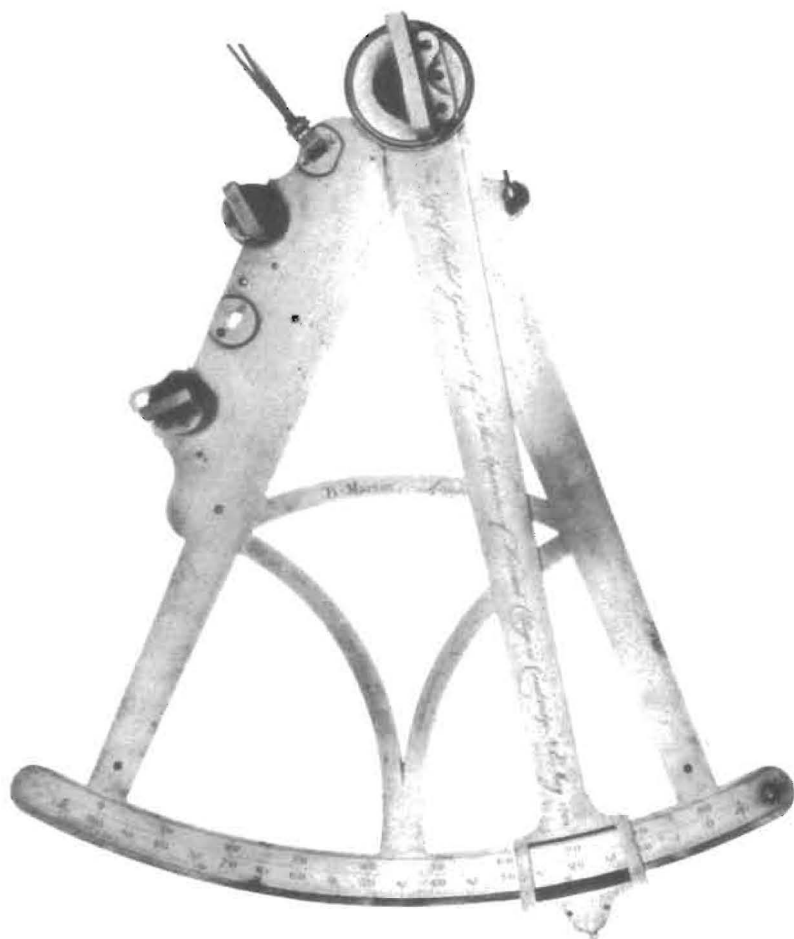
# RUTLAND HISTORICAL SOCIETY

## *Quarterly*

VOLUME XI No. 1

WINTER 1981

### **RUTLAND'S EARLY CLERICAL LEADERS: SAMUEL WILLIAMS AND LEMUEL HAYNES**



Among the instruments Samuel Williams took to Penobscot Bay in 1780 was this quadrant which came to Harvard in 1765, part of a large shipment of apparatus assembled under the supervision of Benjamin Franklin.

## The Reverend Samuel Williams

The Reverend Samuel Williams came from a long line of ministers; he was the son of the Reverend Warham Williams (1699-1761) and the grandson of the famous Reverend John Williams of Deerfield, whose capture by the Indians in the winter of 1704 is related in his *Redeemed Captive Returned to Zion*, a dramatic chapter in the history of New England. Although John Williams' life was spared, his wife died after harrowing experiences while in captivity. Her daughter, Eunice, the aunt of the Reverend Samuel, married an Indian chief, and her conversion to Catholicism made her, and other converted captives, a target for the preachers of New England orthodoxy. Mason A. Green, an editor of the *Rutland Herald*, tells us that a descendant of Eunice Williams (just who, he doesn't say) figured (just how, he also doesn't say) as a Bourbon prince, the lost Dauphin of France. He further allows that Eunice's great-grandmother was a granddaughter of Richard Mather, the progenitor of the New England Mathers.

While on the subject of Eunice, and her Indian chief, two other survivors of the rigors of Indian captivity, Sussanah Johnson and Jamima Howe were granted lands in the New Hampshire Grants town of Rutland in 1761 as partial compensation for their suffering. Neither they nor the other grantees ever settled in Rutland.

Samuel was born in Waltham, Massachusetts, April 23, 1743, and graduated from Harvard in 1761 (ranking, according to the social criteria of that day, tenth in a class of 39). His college career was noted for the admirable record he compiled in scientific studies. He was selected, as a student of merit, to accompany one of his teachers, John Winthrop, to Newfoundland to observe the transit of Venus on June 6, 1761; thus, unavoidably missing his class' commencement exercises at Harvard.

After graduation young Williams taught school in his native town for two years and became a licensed preacher in 1763. After several trials in Concord (A noted Concord preacher, the grandfather of the even more celebrated Ralph Waldo Emerson, is buried in Rutland.) and Bradford, he received a call from the congregation at the latter place and, upon ordination in October, 1765, succeeded the Reverend Joseph Parsons as pastor. During his 15 years at Bradford he taught selected students theology and philosophy. Among those who studied the latter subject was Benjamin Thompson, later Count Rumford, the accomplished Tory.

Williams received a Masters degree from Harvard in 1764 and four years later married Jane, daughter of Eliphalet Kilborn, grandson of George Kilborn, a member of Eliot's famous church at Roxbury. Mrs. Williams was described as a charming lady (and we are indebted to Marcus McCorison of the American Antiquarian Society for this) whose attainments in domestic economy left something to be desired.

In 1780 came a call to a position for which Williams was eminently suited and which he must have earnestly coveted. Harvard offered him the chair of Hollis professor of mathematics and natural philosophy. He was the third holder of that seat.

McCorison quotes from the *Memories of Sidney Willard*, son of President Joseph Willard, to the effect that no sooner had Williams arrived on campus than he campaigned vigorously, though discreetly, for the presidency vacated by the death of Samuel Langdon at the end of August, 1780. David Ludlum, in his recently published *New England Weather Book*, quotes an uncited source that Williams aroused the enmity of his colleagues, partly for his propensity for wearing a scarlet coat (his confreres dressed in black), and partly for his indulgence in high living — gourmet food and fine Madeira. Subsequent events at Harvard would find him sorely in need of friends.

During his eight years in Cambridge, he made quite a splash in the small select American scientific community. He observed the solar eclipse of 1786 at Penobscot Bay; the same year he represented the Commonwealth on the commission to survey the boundary between Massachusetts and New York State. He furnished many articles to the *Memoirs of the American Academy of Arts and Sciences*, to which society he was elected a Fellow; he was a member of the

Meteorological Society of Mannheim, as well as the American Philosophical Society of Philadelphia and an honorary member of the New York Historical Society. Both Yale and the University of Edinburgh conferred on him the degree of L.L.D., because of which he was henceforth to be referred to as Doctor Williams. One of his students was John Quincy Adams, who complained of the rigors of the course of lectures. Yet, at the crest of his rising fortunes, he abruptly resigned his professorship.

It seems he had been appointed treasurer or overseer of some University funds, supposedly on the assumption a professor of mathematics would be ideally suited to keep good accounts. Such was not apparently the case, for, on May 22, 1788, he was charged by the Board of Overseers of the college with irregularities in his accounts. He wrote in vain to Ezra Stiles about an opening at Yale. June 25, 1788, he resigned and left Cambridge the same day.

Mason Green comments . . . "he could not have taken a course better calculated to excite unfriendly comment and to make serious what was only annoying . . . it would have been the better part of prudence", continues Green, for him to remain in Cambridge until the whole matter was adjusted. For long months and even years he carried on a correspondence with the college authorities before the account was settled . . .". Like his good friend Ira Allen, Doctor Williams was not a good keeper of money accounts.

The fruits of his marriage with Jane Kilborn were four children who survived infancy: Jane, Samuel, Jr., Leonard and Charles K., a future Chief Justice and governor of Vermont. Where could a man with great skills, and a poor reputation build a career and raise a large family? To Williams the obvious answer was the frontier. We have not even an inkling why Rutland in the independent Republic of Vermont was chosen, but we do know that in late 1788 or early 1789 he left alone for this raw frontier settlement, just as, some 20 years earlier the Reverend Benajah Roots left an established congregation in Connecticut after doctrinal differences with his parishioners to accept a call as first settled minister in the same Vermont town.

As can be imagined, the pickings were not easy for this man of sophistication and erudition. From Green we learn that many manuscript pages in the Rutland Land Records are unquestionably in the Doctor's handwriting; he supplemented his meager income by copying deeds. He accepted an appointment as preacher in the East Parish of Rutland and served as such for seven years without receiving a call as pastor. We could attribute this to his poor record as an evangelist (one new member in those seven years); or to his dull sermons; or perhaps to hints that his theology leaned too much toward Unitarianism.

Still ambitious, he wrote his wife in June, 1789, "my whole aim now is to influence and persuade the persons of note here to found a college". In a recent editorial, the Rutland Herald refers to research by Professor Julian I. Lindsay of the University of Vermont that Williams acted behind the scenes for Ira Allen in the negotiations and political maneuvering to secure a charter for a college. Williams would have preferred the college to be located in Rutland, but he wisely understood that Burlington, in the northwestern part of the state, would serve the state better, since the southern and eastern parts of the state could look to Williams College and Dartmouth College, respectively. The college, now the University of Vermont, was chartered in 1791. If the Doctor expected a reward as president, he was disappointed. He delivered lectures in science in 1808 and 1809 but never was affiliated with the college.

Incredible as it may seem, there already was established in Rutland a young lawyer named Samuel Williams who was no relation to the Doctor. Judge Williams, as he was called to distinguish him from the older man, was born sometime shortly before 1760, served gallantly in the war for independence and was rising rapidly through numerous local political offices. He delighted in investing in land, and his business acumen and adroitness in politics brought him both wealth and power. It was inevitable that the two Samuel Williams, sharing the same political beliefs (Federalism) and seeking a forum for their ambition and an outlet for their beliefs, would, in 1794, purchase the printing equipment of

the rabble-rousing James Lyon. The first issue of this joint venture, *The Rutland Herald*, came off the press December 8, 1794, with the Doctor serving as writer, editor and manager; the Judge acting as backer and legal advisor and supplier of public advertising. Today this paper ranks nationally in the top ten in length of continuous publication.

Quoting Green again . . . "it violated the precedents of the weekly press, — a Federalist paper in a democratic county, edited and owned by a minister and a lawyer, a critic rather than a flatterer . . . academic and prosey in style at a time of extravagant and grotesque vituperation, — in fine, a newspaper . . . which first enraged the temper and then tempered the rage of the community . . .".

The Judge withdrew from the partnership in 1797 and died tragically in a fall from his horse in 1800. The Doctor was to continue the paper with several partners for another ten years.

This is not to say that the Doctor was otherwise idle. In 1812 for a brief time he published the *Bennington Newsletter*. In 1806 Governor Tichenor called upon the Doctor to survey the northern boundary of the State. In an eight page notebook in the Stevens Collection at Albany are his notes and records of this two-month job, for which he was paid \$100.

The Doctor was the first historian of Vermont. His *Natural and Civil History of Vermont* was first published at Walpole, New Hampshire, in 1794. A second edition, in two volumes, was issued in 1809 at Burlington. This latter edition was supposed to have been graced with a frontispiece portrait of the author, but for unknown reasons, quite likely economic, the portrait was never issued.

The only likeness of the Doctor available today is one that was engraved from a miniature owned in 1894 by Samuel Williams of Philadelphia, grandson of the Doctor. This portrait has been reproduced many times, the first being in the One Hundredth Anniversary edition of the *Rutland Herald*, issued December 8, 1894. In David Ludlum's *New England Weather Book* is reproduced a portrait labeled Samuel Williams (on the authority of the owner, the Library of Congress), but the clothes worn make it appear that the Samuel depicted may be the grandson from Philadelphia. Mason Green notes that the Doctor wore small clothes and a tie wig until his death.

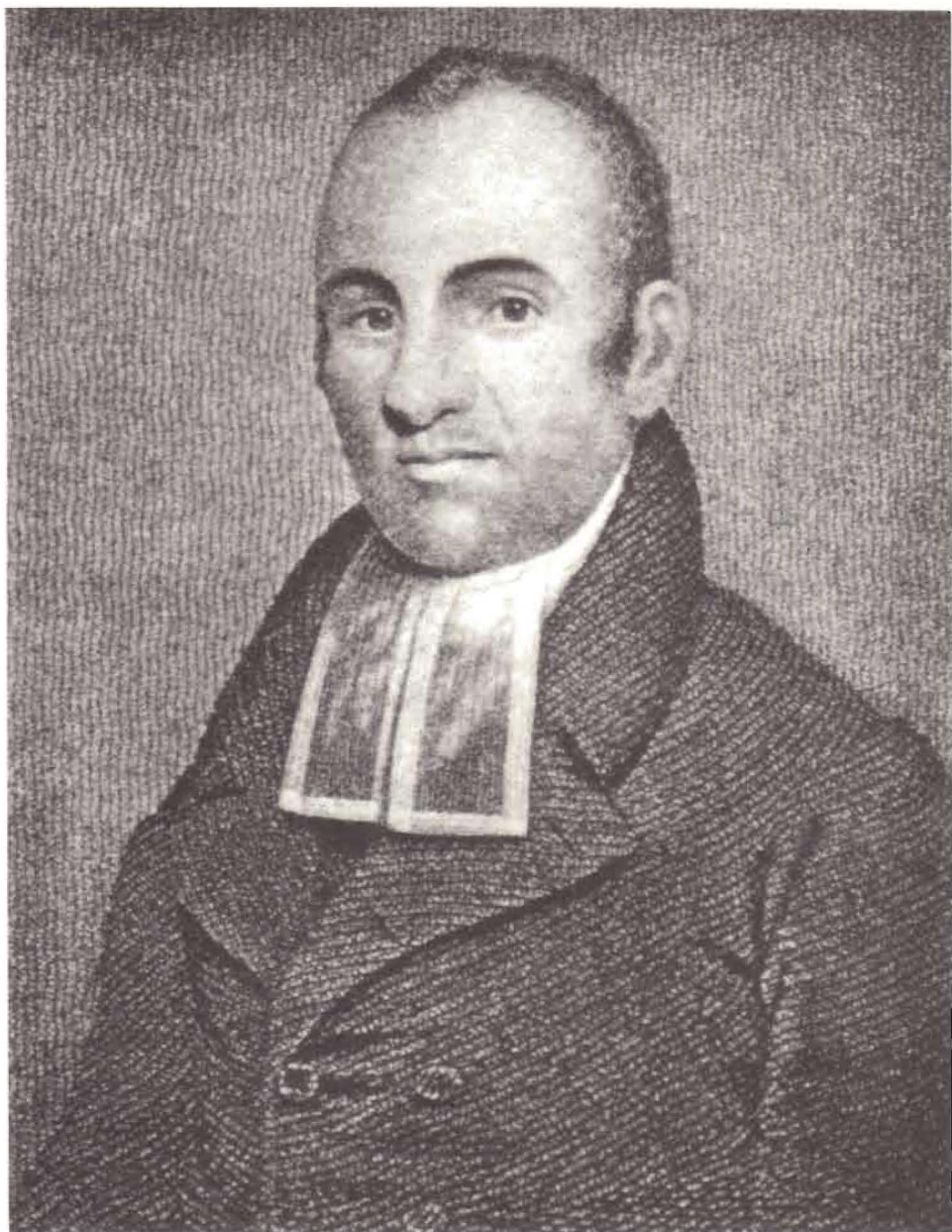
The Doctor published many of his sermons as well as those of other divines. From 1796 to 1800 he wrote and printed the *Vermont Almanack and Register*. His crowning work is considered to be the periodical, *Rural Magazine or Vermont Repository*, a joint effort with Samuel MacKay of Williams College, which appeared from January of 1795 through December, 1796.

The most recent work of the good Doctor to come to light is the *Daybook* from the Office of the *Rutland Herald*, 1798-1802. This manuscript record in the Doctor's own hand lists each cash transaction for the years cited. It has been edited and analyzed by Marcus McCorison and is a valuable tool for the student of early American printing. It was published first in the *Proceedings of the American Antiquarian Society* for October, 1966, and an offprint was issued in 1967, but now is out-of-print.

For the diligent researcher, material on Doctor Samuel Williams should not be difficult to come by. The secondary sources used for this paper are: the sketches by Mason A. Green for the *Herald* of December 8, 1894; the introductory essay by Marcus McCorison in the *Daybook*; and David Ludlum's brief two paragraphs in the *Weather Book*. Two primary sources may be lost forever. Green continually acknowledges manuscripts from the William Clogston Collection in Springfield, Massachusetts. No one seems to know where these papers are today. William Mathews' *American Diaries* may yield further sources in addition to those cited by Ludlum and McCorison. The scientific instruments used by the Doctor are still at Harvard, and some are illustrated in a published catalog. The voluminous records of the Doctor's alma mater will undoubtedly yield more material for the researcher. One wonders what papers owned by, or loaned to, Mason Green were destroyed by the fire which swept the Bates House in Rutland in 1906, where Green maintained an apartment.



THE REVEREND SAMUEL WILLIAMS



THE REVEREND LEMUEL HAYNES



## The Reverend Lemuel Haynes

Haynes was illegitimate; his father was a black bondman. Lemuel was bound out at the age of five months to a loving family in Granville, Massachusetts, with whom he matured through 21 years of hard work and diligent study. Like the Great Emancipator, who, several generations later was to prepare himself for his monumental leadership during the Civil War, Haynes educated himself by the light of the chimney corner. After service in the War for Independence (at the siege of Boston, but not at Ticonderoga, as Cooley in his *Memoir of Lemuel Haynes* claims), and ordination as a minister in the Congregational church (the first such for a man of his color), he served two parishes in southern New England. In 1788 he was appointed missionary to Vermont, and he accepted a call as pastor to the struggling West Parish of Rutland. His theology was strict Calvinism; in politics he was an orthodox Federalist. No greater supporter of Washington and his policies was to be found in any frontier settlement than this black Calvinist minister.

In a Fourth of July speech in Rutland in 1801, on the occasion of the twenty-fifth anniversary of the Declaration of Independence, Haynes voiced the philosophy of the party of Washington and Lincoln when he exhorted his listeners to shun "the shoals of despotism and the rocks of anarchy".

As a black man serving white parishes for over 50 years, Haynes was, of necessity, called upon to serve the spiritual needs of his flocks, though few, if any, were black. He spoke his mind on a matter of which he must have been acutely aware at every waking moment — the nature and condition of the black person. In the Rutland speech quoted above he asks: "What has reduced them (the poor Africans) to their present pitiful, abject state?" He answers his rhetorical question: "... "being subjected to slavery, by the cruel hands of oppressors they have been forced to view themselves as a rank of beings far below others, which has suppressed, in a degree, every principle of manhood . . . This shows the effects of despotism, and should fill us with the utmost detestation against every attack on the rights of men."

He must have often suffered indignities because of his color, yet, such was the strength of his faith and character, he served continuously in the ministry to white folks for 53 years, 30 of them with conspicuous success in the West Parish, Rutland. At times he may have been merely tolerated; the usual condition was that he practiced — and insisted that others practice — what he preached: the equality of all men before God.

Throughout his long career he published sermons and polemics, many going through several printings. His keen repartee has been recounted with relish by many of his contemporaries. Today he is a model for the aspirations of hundreds of thousands of blacks of all ages. His life and work are the subject of research by respected scholars: Helen MacLam at Fiske and Dartmouth; Gregor Hileman at Middlebury (which, in 1804, awarded Haynes the first advanced degree bestowed upon a black in this country); John E. Rogers at the University of Hartford; and Paul Douglass — educator, lawyer, farmer and one-time Republican State Senator from Rutland County.

One of Haynes' wittiest political barbs (found in a manuscript account in the Vermont State Library) is cited by Hileman. It seems Haynes had blundered into a group of Democrats celebrating the election of Andrew Jackson in 1828. He was cajoled into toasting the new President; with a show of reluctance he raised his glass, saying: "Andrew Jackson. Psalm 109, 8th verse." After Haynes left the meeting a Bible was consulted, and the cited passage was read: "Let his days be few; and let another take his office."

Rural

T H E  
RURAL MAGAZINE:

O R,  
VERMONT REPOSITORY;  
FOR AUGUST, 1796.

VOLUME II.—NUMBER VIII.

CONTENTS.

	Page		Page
Continuation of Mr. Ames's		dence at the approach of	
Speech, . . . . .	365	death, . . . . .	398
Ceremony of a Gentoo Wo-		On the overfondness of pa-	
man devoting herself on		rents, . . . . .	403
the funeral pile of her		Extract from the life of Gen.	
dead husband, . . . .	374	Dumourier, . . . . .	404
What then? . . . . .	375	Remarkable instance of te-	
Character of Joseph, late		merity in a British sol-	
emperor of Germany, .	377	dier, . . . . .	406
Observations on the bones,		Anecdote of the late Dr.	
commonly supposed to be		Flemstead, . . . . .	406
elephants' bones, . . .	382	Dreadful case of the Hydro-	
On seduction, . . . . .	386	phobia, . . . . .	407
Account of Muley Moluc, .	387	Account of Jerusalem, . .	408
Origin of the university of		POETICAL ESSAYS.	
Leyden, . . . . .	387	On the epicurean, stoic, and	
Broc.—An account of the		christian philosophy, . .	405
Rev. Simon Browne, . .	388	The coquette, . . . . .	405
Historical notices of the		To the memory of David	
kingdom of Sardinia, . .	390	Rittenhouse, Esq. . . .	412
Account of a Society estab-		To Celia—on viewing a	
lished at Amsterdam, for		rose, . . . . .	414
the recovery of persons		Physic and law, . . . .	414
supposed to be drowned, .	394	The enigma resolved, . .	415
Reflections on the instabili-		Ode to wisdom, . . . .	415
ty of the infidel's confi-		Ode, sung of the 4th July, .	415

PRINTED AT RUTLAND,  
FOR S. WILLIAMS, AND CO.

The Rural Magazine: or Vermont Repository was a monthly magazine published by Samuel Williams and Samuel MacKay of Williams College during 1795-1796 at Rutland. In a cumulative 1,273 pages the editors covered scientific, political, historical, biographical and literary topics. Apparently, the literary success of the venture was not accompanied by financial success, for the magazine ceased publication with its December, 1796, issue.



THE  
NATURE AND IMPORTANCE  
OF  
TRUE REPUBLICANISM

613  
WITH A FEW SUGGESTIONS FAVORABLE TO  
INDEPENDENCE.

A  
DISCOURSE,

DELIVERED AT RUTLAND, (VERMONT)

THE FOURTH OF JULY, 1801.

IT BEING THE 25TH ANNIVERSARY OF  
AMERICAN INDEPENDENCE.

---

By LEMUEL HAYNES,  
PASTOR OF A CHURCH IN RUTLAND.

---

Made public at the request of the Audience.

---

WILLIAM FAY, PRINTER.

On July 4, 1801, the twenty-fifth anniversary of American Independence, the Reverend Lemuel Haynes delivered the public address at the celebration in Rutland. Afterwards some members of the audience requested that the address be published. The address was published by William Fay and delivered to the Reverend Haynes on August 20. Apparently, 300 copies were printed for which Reverend Haynes was charged \$6.00.

## Haynes And Williams — A Comparison

We are speaking, of course, of two ministers — Lemuel Haynes and Samuel Williams. Since Williams was the older of the two by ten years, we shall trace briefly the events which led to his coming to our area. Williams was the son and grandson of a minister; his grandfather was the reknowned John Williams whose narrative of his captivity by the Indians who raided his parish of Deerfield, the *Redeemed Captive Returning to Zion* is a classic in its field. After graduating from Harvard, Williams was ordained as a minister in the Congregational church, not so much that he had a call to the ministry but because it was not only expected of him and also for the very practical reason that, if he ever hoped to attain a professorship at Harvard, ordination was required. In due time an opening on the faculty materialized, he applied, was accepted and served with distinction as Hollis professor of Mathematics. Among his achievements was a trip out of the country to observe the transit of Venus, and on another occasion he surveyed the west boundary of Massachusetts. He could not forbear jockeying for the exalted post of president of this most pretigious institution, a maneuver which brought him some enmity on the faculty. Academic honors, both here and abroad, descended upon him, and he seemingly was on his way to a distinguished career. Some irregularities in keeping accounts of a trust fund with which he was entrusted was grist for his enemies, who successfully hounded him to resign. Since he had been turned down by Yale, when he applied for the presidency of that college, he had no place to go but to the frontier, which, at that time, was Vermont.

Meanwhile, a young mulatto from the sparse hills of Massachusetts had already served two ministries — one in the Torrington, Connecticut parish, where his color was not acceptable to his congregation; and the other as missionary to Vermont. The original parish of Rutland had occasion to hear him on this trip, and, when two tumultuous events occurred: the resignation of the first pastor, the Rev. Benajah Roots, and the schism of the parish into an East Parish and a West Parish, the latter offered him the job. This was in 1788, March, a few months before Williams accepted, not the post of minister to the East Parish, but the more temporary or tentative position as preacher.

In our first comparison between these two men of the cloth, it should be noted that, however facile Williams might have been with the pen (and he wrote endless pages during his career), he was no match with Haynes as a preacher — nor, we might add, as a pastor and shepherd. For Williams was foremost an intellectual — a scholar — a scientist — and we may conjecture with some justification that the post in the East Parish was not only considered temporary but also part-time. Haynes was altogether different. He was primarily a pastor, a shepherd. In his world there would be no deferment to him because of his breeding, education or prior attainments. He had more than two strikes against him: his illegitimacy, lack of formal education and, most devastating — his color.

Williams was never again to be as pushy as he had been at Harvard. His work and actions in Rutland were what we might speak of today as "cool". He tried many things but seemed to be unable or unwilling to carry any to fruition. In 1794, shortly before resigning from the East Parish, he and Judge Samuel Williams (no relation) founded the *Rutland Herald*. However, the management and policy determination of this newspaper was left in the hands of the Judge Williams. This venture lasted, for the Doctor, three years. In 1795 he started a periodical of opinion and learning, *The Rural Magazine* which was worthy of his efforts and well within his capacity to produce, but this journal was discontinued in December of 1796.

He attained success in publishing the first history of Vermont, *The Natural & Civil History of Vermont* in 1794, which was enlarged in a two volume reprint in 1809. Another notable work was his *Sketches of the War*, first published in 1815 and reprinted many times in subsequent years. His most ambitious project was his cosmic "On the Constitution, Duty and Religion of Man" which, however, was not set into print until 1970. This work, obtuse — and dull — reveals Williams at his best.

Meanwhile, in the West Parish . . . The anomaly of a black man shepherding a white congregation under any circumstances calls for the pastor to rely upon devotion, faith, personality and intelligence. For over 30 years Haynes called upon these resources and his charisma. He did not suffer fools gladly, and his sermons and street talk were peppered with retorts and barbs which titillated and disarmed friends and critics alike. On few occasions did Haynes preach on the theme of the brotherhood of man. Rather, during his many years in West Rutland, and his later years in Manchester and South Granville, he put into practice this tenet of his faith. His approach was direct and personal; his race and upbringing would not allow him to presume to look down upon his flock or to speak over their heads — at least, not that they were aware of it.

In politics, as well as in religion, he was conservative; in the former, he was a partisan of George Washington and the Federalists (this in a region which was noted for its Jeffersonianism); in the latter, a follower of the stern apostle of the Great Awakening, Jonathan Edwards, who, like Haynes, was a master of vivid powerful language. Haynes' zealous (and ungentlemanly) verbal assaults on Hosea Ballou, the expositor of Universalism, were to make Haynes' name familiar throughout the country.

It is interesting to note that Haynes was one of the original subscribers to Williams' History, in company with the likes of John A. Graham, Ira Allen, Anthony Haswell and Matthew Lyon. Out of several hundred names of original subscribers, Haynes is one of three ministers with the interest in this secular subject to put cash on the line.

Today, neither man is forgotten. Williams is respected in a rather small circle as a pioneer in American science and publishing. Haynes, whose published works were decidedly of an ephemeral nature, is very much alive today — an inspiration to millions of folk of his race who see in him — and in Benjamin Banneker, Phyllis Wheatley, Lucy Terry Prince — exemplars of the black spirit in the early days of our country.

The Rev. Samuel Williams died in 1817. A year later the elders of the West Parish eased Haynes out of Rutland. It is almost as though, after 30 years as neighbors, Haynes no longer felt the need to maintain the pace of the Harvard bigwig in the East Parish. Tired, sick, and feeling his years, he had for almost 30 years excelled at the task before him. With Williams gone, Haynes could relax in Manchester, not knowing what a unique experience would await him there.

#### Editors' Note:

F. P. Elwert, the author of the three articles in this issue, is a long-time student of the Reverend Samuel Williams and the Reverend Lemuel Haynes. He originally prepared the article on the Reverend Samuel Williams as an address he presented at the August, 1977, annual meeting of The Parke Society held at the Park McCullough House in North Bennington, Vermont. The Parke Society is a society of persons of Park/e/s lineage, and Williams was a descendant of a Parke. The article was subsequently published in the 1977 and the 1979 editions of the Vermont Almanac and Government Guide and the Fall 1979 (Vol. XVI, No. 3) issue of the Newsletter of The Parke Society. His article on the Reverend Lemuel Haynes originally appeared in the 1978 and the 1979 editions of the Vermont Almanac and Government Guide. The third article was prepared as part of a program on Haynes presented by the Wells (Vermont) Historical Society October 6, 1980, and was subsequently presented as part of a similar program presented by the Rutland Historical Society February 18, 1981.

The Quarterly editors felt that the three articles should be published together for the members of the society. Since the original addresses or articles were prepared separately for different occasions or publications, the author has edited duplicative material from the originals. The editors feel that the three articles together constitute a most interesting analysis of these two early Rutland ministers.

*Cover illustration:* Goldthwait Sextant by Benjamin Martin. Courtesy of Fogg Art Museum, Harvard University, Cambridge, Massachusetts.

**RUTLAND HISTORICAL SOCIETY  
101 CENTER STREET, RUTLAND, VERMONT  
(802) 775-2006**

The society publishes the *Quarterly* for its members with the aim of preserving and studying the history of the Rutland community, which is comprised of the Towns of Rutland, Proctor and West Rutland and the City of Rutland. The Society maintains and operates a museum at 101 Center Street, Rutland, in the former Bank of Rutland building (built in 1825), now owned by the City of Rutland and leased to the Society at no charge.

**Membership**

Membership in the Society is open to all upon payment of dues to the Membership Secretary—**Hope E. Hubbard**, 248 Lincoln Avenue, Rutland, VT 05701

Dues are \$3.00 per year for regular members; for those wishing to give the Society further support, a contributing membership is \$10.00; a business membership is \$25.00; a sustaining membership is \$100.00; and a life membership (one payment only) is \$75.00.

All members receive as part of their membership four issues of the *Quarterly*. The expiration date of each membership is listed on the mailing label of the publication. Members wishing to pay two or more years' dues in advance are encouraged to do so to reduce costs.

Manuscripts are invited; address correspondence to the Editor.

Gifts or bequests of money or articles of local historical interest are welcome at all times and are deductible for income tax purposes.

*Editor: Michael L. Austin*  
*Managing Editor: Jean C. Ross*  
*Contributing Editor for this issue: F. P. Elwert*

RUTLAND HISTORICAL SOCIETY  
101 Center Street  
Rutland, Vermont 05701

NON-PROFIT ORGANIZATION U. S. POSTAGE <b>PAID</b> Rutland, Vermont Permit No. 12
--

ADDRESS CORRECTION REQUESTED.

The number or letter on the address label indicates your dues status:  
80 one year in arrears      81 current      L life membership